THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

'Tis a saying still abiding from the wisdom of the past—
"What is man's work, it will perish; what is God's work, it will last."

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THE SCIENTIFIC BASIS OF PRAYER.

IT is often supposed that science is hostile to faith in the efficacy of prayer. It is supposed that an answer to prayer implies an interruption in the order of nature. If God should answer our prayers, He must do it by suspending the operation of law. But the very foundation of science is belief in the permanence of law. Astronomy would not be a science if the law of gravitation might be interrupted in any instance. Any such interruption of law would introduce an element of uncertainty into every astronomical calculation. The same thing is true in all the sciences. No scientific man can believe in a miracle, if a miracle means a violation of law. Nor can he believe in any real answer to prayer, if that answer means an interruption of the course of cause and effect.

Some persons try to escape the force of this argument by saying that by means of prayer man puts himself into a state of mind in which good things come to him more easily. God does not answer the prayer, the man answers it himself. The only result of prayer is that it reacts on the soul to its benefit. But this way of reasoning is not to defend prayer, but to surrender it. If we ceased to believe that God hears and answers prayer, prayer would be a deliberate self-deception. On this theory, self-communion and meditation would take the place of supplication, as being more honest.

It is a fact, however, which science must take into account, that

in all times and lands, among all races, in every stage of culture, human beings have sought help from an unseen world. How is this to be explained? It is said sometimes that such a habit of prayer comes from human weakness and superstition. Not being able to help themselves in any other way, men sought aid from the unseen world. Yes; but why do they continue to seek it if it never comes? If all experience shows that no good is ever gained by praying, why does the delusion continue? Why is not prayer outgrown? Other delusions are exposed, and come to an end; but this remains, and has remained, a permanent activity of the soul for thousands of years. Prayer is the very heart of religion. Every religion of mankind has taught the power of prayer. Brahminism, Buddhism, Mohammedanism, Judaism—all teach men to pray. In ancient times, men prayed in Persia to Ormazd, in India to Vishnu, in Egypt to Osiris, in Greece to the gods of Olympus, in Rome to the gods of the Pantheon. And Jesus, as we know, also inculcated the duty and the power of prayer.

A traveler tells us that in the city of Lhassa the Buddhists hold prayer-meetings every evening in the open squares. In Mohammedan countries, at the hour of prayer, the sailor prays on the deck of his ship, the merchant in his shop, the laborer in the street. For a few minutes, all business is suspended, and the whole population turns its thought upward to the invisible realm of Deity.

There has been a practical unanimity among religious teachers of every sect, name, and opinion, on this point. All have inculcated the value and use of prayer. Deduct as large a percentage as you think reasonable for the force of custom, habits of belief, inculcated prejudices, and the like, the testimony of universal religion to the power which resides in prayer will remain a fact of great significance, and not one to be neglected by scientific observers. The substance of this testimony is that results are obtained by means of prayer which cannot be realised without it.

And now look for a moment at the objection that, if prayer is actually answered—that is, if any actual result is thus obtained—it implies a suspension or interruption of law. This objection rests on a misunderstanding. When the volcanoes in the east threw stones and ashes miles upward, no one imagined that the law of gravitation was suspended.

Mr. George P. Marsh published a book on *Physical Nature as Modified by Human Action*. He showed how the will of man has changed the face of the world. Man cuts down forests and dries up rivers, and so changes fruitful regions into a wilderness. He dams up the streams, and distributes the water over desert plains, and makes the wilderness to blossom as the rose. But no one assumes that the laws of physical geography have been suspended by human influence, though their outcome has been thus modified. Proceeding from that mysterious centre of hidden force—the soul—this power of human will modifies the external world.

What the advocates of prayer assert is this: that the same force of will, proceeding from the same living centre of energy, but turned inward toward God in prayer, may modify the results of spiritual law. In other words, it is a part of the order of the universe that the will of man, exerted outwardly, in co-operation with natural laws, shall modify their results in nature; and exerted inwardly, in co-operation with spiritual laws, shall modify their results in the soul. Thus, prayer is a real force, when it works in accordance with law, but not otherwise.

If we turn to the teachings of Jesus on this subject, we shall notice that he constantly indicates that prayer, to be effectual, must act in accordance with law. Prayer is not addressed to any divine caprice. It depends on fixed conditions. The condition which includes all others is that we shall be in a Christian attitude of soul. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." "That whatsoever ye shall ask the Father in my name, he will give it to you."

This one condition includes several, of which Jesus speaks separately. One is, not to pray "to be seen of men"—that is, to exclude all thoughts of what others think of our prayer; for such thoughts change its direction, turning it downward and outward, instead of inward and upward. "Thou, when thou prayest, go into thy closet, and pray to thy Father in secret." Private, solitary prayer must have the upward direction. A man may pray in public, provided his thoughts keep that upward direction, but not otherwise. Another condition of faith, "Whatsoever ye shall ask in prayer, believing, ye shall receive." Unless we believe that prayer is a real power, by which some actual result can be obtained, it will degenerate into an empty form. Unless we believe in it as a force, it will not be a force. And, again, no selfish prayer—that is, one which ends in our private good—can be effectual; because this is opposed to the law, "Give, and it shall be given you." We must receive in order to give. We must pray in harmony with the nature of God, which is love. A sick man may pray for health, but that this health may be of use to others as well as to himself.

Jesus says, "When we pray, use no vain repetitions, nor think to be heard for your much speaking." To say so many prayers a day, to count off your prayers on a rosary, to repeat over and over again the same words—all this tends to turn the thought from the substance of prayer to its form. We then think of the outward words, and the inward life of the prayer is weakened. In prayer, we must, first and last, have integrity, reality, truth. Without this, it is only a shell without a kernel.

This shows that Jesus regarded prayer, not as opposed to law, but as working in harmony with certain spiritual laws and conditions.

The conditions of effectual prayer may be summed up thus: (1) We must pray in truth—that is, we must ask for what we really

wish. (2) We must pray in spirit—that is, we must ask for the right thing. (3) We must pray in faith, believing that our prayers will be heard and answered.

It often happens that, though we may mean to be sincere and honest in our prayer, we are misled by custom, and so lapse unconsciously into the prayer of form. People come into church with minds harassed with worldly cares and duties, vexed by ill-treatment, with little hope or courage or faith in their souls; and they were asked to join, not in the prayer of sinners, but in that of saints. We are called on to express the most rapt devotion, when we hardly feel the Divine Presence at all; to express remorse for sin, when our sense of sin is very slight. When full of life and energy, we are asked to sing—

"Fain would I quit this weary road,
And sleep in death, to live with God."

Often, we find our thoughts wander, and we take no interest in the supplication or adoration. Then we blame ourselves; but, in truth, we are not so much to be blamed. It is best to be honest always, and it is our honesty which prevents us from joining in thoughts which are not ours. The prayers which Jesus commended were honest prayers. Let us always ask for what we really wish; nor for what we think we ought to wish; not for that for which others ask; not for what it is usual to ask. We must always have truth, as a condition of real prayer.

Next, we must pray in the spirit; that is, ask for what is really good. We need, every day of our lives, inward spiritual power, in order to do our daily work. We need a new infusion in our souls of good temper, wisdom, courage, fidelity, peace, faith, modesty, temperance. We shall be likely else to be vexed, put out of temper, led to say unkind words, to postpone our duties, to do harm, not good, to others. Therefore, we can always ask for a good spirit to be imparted to our souls. This is the daily bread we need most of all. In asking for this, we are sure we are asking for the right thing, and therefore can ask in faith.

In asking for any outward blessing, we are never sure that we are seeking for the best thing. There is no harm in praying, and in praying earnestly, that God may spare the life of one we love; but, then, we must in all such cases add, as Jesus did, "Nevertheless, not my will, but thine, be done." It may be in accordance with divine law that we shall receive even such a blessing as this, in consequence of our prayer. We send for our wise and kind physician when our child is ill, because we know that he may help the child. So prayer may help the child. But the physician may fail, and prayer may fail; for God's ways are higher than our ways, and His thoughts than our thoughts. Thus it is in asking for outward blessings. But when we ask for an inward blessing, for power to do good, we may be sure that this prayer accords with universal law, and will never be breathed in vain.

All science rests on the basis of observation, induction, and experience. It first collects its facts, then groups these facts according to law, then verifies the law by new experiments. And this is the foundation of our faith in prayer. We first observe the fact of the universality of prayer, showing that man stands in a relation of dependence to an unseen world. Next, we study the conditions of prayer, to learn what are its laws; and we verify the truth of those laws by our personal experience. When we really feel the need of divine help, we pray. We put out of our mind vanity, the thoughts of human praise and censure, all self-deception, and ask our Heavenly Father to help us to rise out of our dreary and empty life into His strength and peace. We ask Him to take away our anxieties, and give us trust and hope. We ask Him to lead us into kind and friendly relations with those about us. We ask Him to make us faithful, honest, true in our daily work.

The answer to these prayers may not be any perceptible emotion or remarkable change, being no more conscious of the influence of the Spirit than we are of the working of our brain or our heart. A spiritual energy may come into the soul when we pray, modifying our feelings, our purposes, our convictions, but only known by its results. After a while, we feel that the distraction and distress of soul are gone, that we are fit for work, able to meet the demands of the soul. We know not whence the wind comes, nor whither it goes; but its soft breath fans our cheek, its murmur is heard in the tops of the pine trees. The hot air of the summer day is cooled. So is every one that is born of the Spirit. By this personal experience, we verify the law according to which prayer is answered.

In physical science, it is not necessary for each man to test the truth of a law by new experiments. Being once proved to the satisfaction of experts, it is accepted by others on their authority. But spiritual laws, working in the region of the soul, can only be verified by each one for himself. A man of science once proposed as a prayer-test that a hospital should be selected, and that believers in prayer should pray for the sick in that hospital, to see if it would have a larger percentage of recovery than a hospital not prayed for. This, however, would be no test at all; for one of the essential conditions of true prayer would be wanting—that is, sincerity. Such a prayer would not be offered from a wish that the sick should recover, but from the wish to know if prayer was efficacious. When we pray sincerely for what we really desire, and pray in the spirit of Christ, we shall then be able to verify, each one for himself, the reality of this spiritual power.

It is sometimes said, "To work is to pray." But this statement implies a confusion of thought. To work is to turn the energy of the mind to outward men and things, to pray is to turn it inward toward the Spirit of God. The two movements of the soul make

the complete life. They are supplementary, not the same. When we are working, we are under a sense of responsibility; when praying, we are in a spirit of dependence. Prayer and work make the two halves of a good life. All true prayer leads to work, and all good work leads to prayer. They are mutually helpful, but not the same.—JAMES FREEMAN CLARKE.

THE WAY TO LIVE.

"BE patient. Keep sweet. Do your best and leave results with God. Believe firmly in God, in the fulfilment of His purposes, and the march of His providences. God's laws are immutable and work with undeviating regularity. Walk in fellowship with God, and every year you will be a stronger, better, happier and sweeter man. Do not mar your peace or power by needless worry. Live by faith in the Son of God, who loves you and gave Himself for you. On some bright to-morrow you will come to anchor under a haven of sapphire and in a harbor of calm, with chimes ringing their welcome from the spires that sentinel the city of God, while from the battlements millions will shout, 'Well done!' while God Himself will say, 'Enter thou into the joy of thy Lord.'"

* * * *

"There are many who wrap their talent for service in the napkin of not-worth-while. They feel that they could not do much because their ability is so small, and therefore they do not try to do anything. They suppose that they are practising the much-praised virtue of humility, while really they are evading duty and responsibility, and thus incurring blame and guilt.

"The truth is, no one, however small his abilities, need live uselessly. God bestows no talents which He means to be wrapped up in napkins of any kind. We have nothing to do with the matter of larger or smaller. We are responsible only for what we have. If it is but one little talent, one little talent is all we shall have to answer for. But we must answer for that, and if we fail to use it, we shall not only lose it in the end, but also shall incur the penalty of uselessness.

"Nor do we know what is really small in its capacity for usefulness or its possibities of growth. Talents that are used are multiplied by the using. By giving what we have to-day we shall have more to give to-morrow. Many of those who have blessed the world most richly had but little at first. They did what they could, however, and as they lived and served, their capacity for living and serving increased, until at length they reached countless thousands with the benediction of their influence."

* * * *

"Whatever be your condition or calling in life, keep in view the

whole of your existence. Act not for the little span of time allotted you in this world, but act for eternity. Look beyond the narrow limits of earth, to the scenes of that eternal world to which you are going, and ever aim to do what will promote your best interests, ten thousand ages hence, when all the riches and honors of earth shall have vanished away. Then you shall rise superior to every false, unworthy principle of action, and attain the true dignity and happiness of intelligent beings. Then shall you be safe amid all temptations, and happy amid all trials."

* * * *

"Be not downcast if difficulties surround you in your heavenly life. They may be purposely placed there by God to train and discipline you for higher developments of faith. If He calls you to 'toiling in rowing,' it may be to make you the better seaman, and to lead you to a holier trust in Him who has the vessel and its destinies in hand, and who, amid gathering clouds and darkened horizon, and crested billows, ever murmurs the mild rebuke to our misgivings: 'Said I not unto thee, that if thou wouldst believe, thou shouldst see the glory of God?'"

* * * *

"God's ways are not our ways, and we sometimes fail to see God's wise purposes behind the trials that come to us; yet it is often only by affliction and suffering that the richest beauty of the soul is revealed. A scientist once found a beautiful mineral specimen. It was what geologists call a geode. From the outside it looked simply like a coarse, round stone. No one had ever discovered anything of beauty or attractiveness in it. It had lain for years in a roadway, and the wheels of passing vehicles had scarred and scratched it. One day an unusually heavy wheel had struck it a severe blow and broken it in half. Then the beauty was revealed. Lining the entire inside, for it was hollow, was a layer of limpid quartz crystals, as sparkling as diamonds, that caught the rays of the sunlight, and broke them into ten thousand rainbows that dazzled the eyes. So it is with Christian character, and through the ministry of pain is often revealed the shining graces of the hidden soul."—SELECTED.

Sermonette.—"It may not be out of place to say that every man (and every woman) is controlled by Habit. When habits are young they are like lion cubs, easily managed, but later there comes a time when they manage you. Bad habits may put you on the Avernus Jerkwater, No. 23, with a ticket one way to Nowhere. Good habits are mentors, guardian angels, and servants that regulate your sleep, your work, your thought. It is the Study Habit that distinguishes men. Once you get it, only death can take it from you—and perhaps death can't. I really don't know."—ELBERT HUBBARD.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, MARCH 28, 1907.

WHERE THE ZION OF GOD WILL STAND.

It is officially announced that the headquarters of the Central States Mission in America have been removed from Kansas City to Independence, Mo. This might be regarded as an incident of no very great importance, except as a matter of information to persons desiring to communicate with the President or Elders of that mission, were it not for the great interest attending the history of the Church associated with the spot where that mission is now established.

Independence, Jackson County, Missouri, was the gathering place designated by revelation as long ago as July, 1831, when the Lord gave instructions that all the land in that region that could be purchased should be so obtained, and the spot for the erection of a Temple was also pointed out. Special instructions and commandments were given of the Lord by which His people should be governed at that place chosen for "the City of Zion." Great blessings were promised on obedience to those heavenly counsels, and predictions were made as to the consequences of their violation.

The principle of consecration was revealed, by adherence to which the land extending to the line of Indian occupation could have been secured and all things concerning Zion, in due time, could have been accomplished. But the Saints who gathered there failed to live up to that law, and so they lost their inheritance and were driven by their enemies from their possessions, as foretold in the word of the Lord in August, 1831, which may be found in Doc. and Cov. Sec. 63. The story of the persecutions against the Saints in Missouri is too long to reproduce in this article. It has been published in detail, and stands on record against the people who committed the awful atrocities endured by the Latter-day Saints at that trying period in the history of the Church. Their enemies came upon them, destroyed their property, burned their houses, killed many of their number and perpetrated other abuses too shocking to fully relate.

Our people moved from Jackson County to Clay County. Being

still subjected to mobocracy they went into Caldwell County, and subsequently were driven out of the State of Missouri after a number of them had been sacrificed to the fury of bigotry and religious intolerance. They suffered untold hardships and eventually found an asylum in the State of Illinois, where they erected the City of Nauvoo, the beautiful, and where the Prophet Joseph Smith and his brother, the Patriarch Hyrum Smith, were martyred for the word of the Lord and the testimony of Jesus, the crime being committed at Carthage, not far distant from Nauvoo. We need not continue the subject of the persecution and drivings, by "Christian" mobocrats, of the Latter-day Saints, but as is well known they finally made their home in the valleys of the Rocky Mountains, after journeying across the desert plains, about fifteen hundred miles distant.

The change that has come over the spirit of affairs is strikingly exhibited in the wonderful difference of feeling shown towards our Elders by the people of Independence, when contrasted with the vindictive and murderous assaults made over seventy years ago. The Church has acquired some real estate in close proximity to the Temple lot at that place, and the advent of our brethren has been welcomed by the leading people of the city. It will doubtless be remembered by readers of the MILLENNIAL STAR that in 1891 President Wilford Woodruff, accompanied by his Counselors and a number of the Saints while on their way to the World's Fair at Chicago, visited Independence and were cordially received by the mayor and prominent citizens of that place, foreshadowing the return to Zion "with songs of everlasting joy," predicted at the time of their expulsion from the state of Missouri. The Lord is moving in His own marvelous way to effect the fulfilment of His word through the Prophet and Seer of the last dispensation, and every word concerning the redemption of Zion that is found in the early revelations to the Church will come to pass.

One of the earliest publications of the Church was issued at Independence, in June, 1832, and was called the *Evening and Morning Star*. The printing office was raided by the enemies of the Church and the contents thrown out into the street, and Bishop Edward Partridge was tarred and feathered by the mob. It is now determined to publish a magazine at that place to be called *The Liahona*, under the auspices of the Central, the Northern, and the Eastern States missions and the Colorado mission, the presidents of which will constitute an advisory board to control the publication. The name of the journal is derived from the Book of Mormon, which describes "Liahona" as a miraculous instrument by which Lehi and his family were directed as to the route they were to take to the promised land—America. The new publication will be a guide and director to the seekers after light and truth and the kingdom of heaven, and we believe will prove a valuable aid in the dissemination of the principles and doctrines of the Church throughout the

United States. We are confident that it will meet with a far different reception from that given to the *Evening and Morning Star*.

The great Temple of the latter days will be erected on the spot originally pointed out by divine inspiration. Upon it the glory of God will rest. In its holy courts the "sons of Moses and of Aaron" will minister; the ordinances for the living and the dead will be performed; and there will be greater manifestations from on high than have ever yet been known in the Temples of the Lord. All this will be brought about by peaceable means, so far as the Saints are concerned. Their accomplishment still lies in the future. For the present, Independence will be simply the headquarters of the Central States Mission. No hostility is intended towards any sect or party or society by this movement. "Peace on earth, good will to men," is a motto of this Church. Its policy will always be one of honesty and equity, rendering unto "Cæsar the things that are Cæsar's and unto God the things that are God's."

It is a step on the path to Zion's redemption. It is a sign of the times. It awakens old memories, but they are softened by the shining rays of the glory yet to be revealed. It is God's work and is marvelous in our eyes, and we praise Him for His providences and His overruling hand. We congratulate our brethren on their removal to the place where Zion is to be built up, and direct the attention of all who have communications for the Central States Mission to its new address: President Samuel O. Bennion, 302 South Pleasant Street, Independence, Mo.

C. W. P.

The Hand of Providence.—The Latter-day Saints have received numerous manifestations of the providences of the Almighty in protecting the lives of His people in their travels upon sea and land. A recent instance of this kind will be interesting to the readers of the STAR. Almost everybody is familiar with the accounts given by the press of the terrible disaster on the Hook of Holland to the ill-fated steamer *City of Berlin*, when so many lives were lost, including a number of singers belonging to the Berlin Opera Company, which had been performing in London. One of the company is a member of our Church, who attended the meeting of the Saints in Finsbury Hall, London, on the Sunday previous to the disaster. His name is Wolter. He was impressed by the Spirit of the Lord not to go on the *Berlin*, and tried to persuade other members of the company to go with him to Rotterdam by the Batavier Line one day sooner, but did not succeed. He went himself, however, and escaped the horrors of that fatal catastrophe. He reached Berlin, the German capital, in safety and with gratitude to God for his deliverance. The Saints should always listen to the whisperings of the Divine Spirit.

PROMPTINGS OF THE SPIRIT.

A SHORT time ago I penned a brief article for the MILLENNIAL STAR entitled, "The Results of an Open-air Meeting," in which it was shown that the same spirit which revealed to Philip to go and meet the Ethiopian eunuch and teach him the Gospel of Jesus Christ, directs Elders of the Church of Jesus Christ of Latter-day Saints to those who are seeking for the same light to-day. Many such instances have come under my notice while laboring in the mission field.

One Sunday afternoon a few months ago Elder William A. Morton was impressed to attend a Pleasant Sunday Afternoon service held in connection with St. Cyprian's Church, Liverpool, at which the topic, "Why the Working Men do not go to Church," was discussed. Following this inspiration, he in company with Elders Edgar E. Petterborg and Elbert H. Barlow and Brother Edmund Dennis went to the service. An account of the proceedings appeared some time ago in the STAR. Several persons expressed their views on the subject, and some very good reasons were given showing why the working men are not found in the churches of to-day. Elder Morton was prompted by the Spirit of God to arise and make a few remarks on this subject, which he did, occupying about fifteen minutes. He was given the best of attention and greatly applauded at the close of his remarks. (Of course his hearers were ignorant of the fact that he was a "Mormon.")

Some few weeks later a gentleman from one of the leading stores in Liverpool called at 295 Edge Lane on business matters. He immediately recognized Brother Morton as the person who had spoken so enthusiastically and pointedly at the Sunday service above referred to, and congratulated him on his speech, saying that he was very much interested in what Brother Morton had said. He has since told us that there was something about the speaker that left a strong impression upon his mind. After a very pleasant conversation we were invited to visit this gentleman and his wife at their home, so on New Year's night Elder Morton and I called on them and spent a very pleasant evening. They were somewhat prejudiced against the Latter-day Saints, but after explaining some of our principles, which they saw were in accordance with the Holy Scriptures, they became quite friendly. After two hours' conversation we left them, feeling that we had done much good and praising God for directing us, by the revelation of His Holy Spirit, to this home. They desired us to come and see them again, which we did once a week. At each visit we could see them advance in the truth, and as we explained the Gospel to them night after night, we could see that it was finding lodgment in their hearts.

We were overjoyed a week ago when they told us they were

desirous of being baptized and becoming members of the Church, and expressed their satisfaction with the teachings we had imparted to them, which were already making a change for the better in their lives.

The Lord is pouring out His Spirit upon many people in this city. Our meetings are attended by a number of strangers who are earnestly seeking for the truth, and it is believed that the labors of the Elders and Saints in this branch will be rewarded before long with a rich harvest.—ROBERT PRICE.

ALL EXCELLENCE IS PERPETUAL.

A MAN gets a new truth, a new idea of justice, a new sentiment of religion, and it is a seed out of the flower of God, something from the innate substance of the Infinite Father; for truth, justice, love and faith in the bosom of man are higher manifestations of God than the barren zone of yonder sun, fairer revelations of Him than all the brave grandeurs of yonder sky. Well, this seed from the flower of God takes root in the soul of man, and it can never be dislodged or rent away; while every plant which the Heavenly Father has not planted is destined to be plucked up. No truth fades out of science, no justice out of politics, no love out of the community, nor out of the family. The sage, the saint or the poet, gets a scion from the tree of life, and grafts it on the wild stock of human nature. It grows apace, flowers every spring and fruits every autumn, and never fades away; more than that, ere long it sucks all the life out of the wild engrafted branches, and itself becomes the tree.

A great man rises, shines a few years, and presently his body goes to the grave, and his spirit to the home of the soul. But no particles of the great man are ever lost; they are not condensed into another great man, they are spread abroad. Ever since Christ died there has been a growth of the Christ-like; there is a thousand times more of Jesus now on the earth than when the Marys stood at His feet. Once there was little corn in the world, and a woman's lap might have held all the seed of the bread which now feeds the earth. Righteousness grows like corn—that out of the soil, this out of the soul. Let a man have more truth, more justice, more love, more piety than other men, and the world cannot get rid of him; he rides on the shoulders of mankind, and they cannot cast him off. Nobody can write him down, nor howl him down; only himself can write himself down; and he can never write down a single truth nor a single grain of justice he has once given expression to; it is insured at the bank of the Infinite God. Peters may deny, and Judases sell; but the truth goes on with the irresistible gravitation of the universe, and the silent laws of God conduct it onward to its triumph.—THEODORE PARKER.

RELIEF SOCIETY ANNIVERSARY MEETINGS.

On Sunday, March 17th, the Relief Societies in the European Mission held services commemorative of the birth of that organization. A very interesting meeting was held at the headquarters of the mission, 295 Edge Lane, Liverpool, at which Sister Romania B. Penrose, of the General Board of Relief Societies, was present and presided. An interesting sketch of the life of Joseph Smith was read by the secretary, Sister Caroline McNamara; First Counselor Sister Jestine Douglas read a sketch of the life of Patriarch Hyrum Smith; Second Counselor Adelaide Rutter read a sketch of the life of Sister Emma Smith, and an essay on the life of Sister Eliza R. Snow was read by the President, Sister Mary Ann Oliver. 6s. 6d. was subscribed to the general fund.

The following letters were received by Sister Penrose:

"Dear Sister:—Enclosed you will find an order for 5s. 10d., the amount sent by the members of the Accrington Relief Society. We held an excellent meeting on the 17th inst. We feel that, with the blessings of the Lord, we will be able to accomplish much good. We are striving to be humble and to keep the covenants which we have made with the Lord. We pray the Lord to guide us continually with His Holy Spirit. Your sister in the cause of truth,

"Hannah Taylor, Treasurer."

"I am very pleased to report that the Relief Society of Blackburn held a good meeting on Sunday morning, the 17th inst. Eight members and two visitors were present, also Elders Henry L. Smith and Franklin E. Wadsworth. The brethren told of the work of the Relief Societies in Utah, and several of the Saints testified to the blessings which they had received since joining the Church of Christ. My testimony has been greatly strengthened by the meetings of the Relief Society. At our meeting on the 14th inst. every sister present bore her testimony. You will find enclosed 4s. 2d., being our contribution to the general fund. Your sister in the Gospel,

"Elizabeth Ann Haworth, Secretary."

"Dear Sister Penrose:—You will find enclosed a postal order for 6s. 6d., being our donation to the general fund. There are thirteen members in our society. They donated 6d. each. We held an excellent meeting on the 17th inst. On the advice of President Fife we held the meeting Sunday evening, in place of the usual service. Meetings are held each week, and the members are very much interested in them. We are making progress with our sewing. I gave the sisters the kind message you sent them and they in turn send their kind love. Your sister in the Gospel,

"Minnie Baker."

Change of Address.—The office of the Grimsby conference has been changed from 59a to 57 Derringham Street, Hull.

MASSACHUSETT'S DOCTORS AND THE HUMAN SOUL.

THE following is taken from the *London Tribune*. Particulars of this test have been published in a large number of papers, both in England and America:

"Five reputable physicians of Massachusetts, after experiments covering a period of six years, believe they have not only scientifically proved the existence of the human soul, but even that they have actually found it. They assume that it must consist of some form of matter, as the tests appear to show that it weighs from half an ounce to one ounce. The doctors weighed the patients immediately before and after death upon scales having a sensitiveness of less than one-tenth of an ounce. The tests were carried out on persons of both sexes.

"Dr. Duncan McDougall, who led the experiments, states that full allowance was made for bodily secretions, excretions and moisture, but that all the tests apparently confirmed the existence of the soul. One case differed from the rest in that it took one minute for the soul of a man of heavy build and of a sluggish temperament to leave the body, whereas in the other cases the souls' flights were nearly instantaneous. Dr. McDougall has expressed regret that the experiments have been prematurely made known. He says, however, that he and his collaborators are so convinced by the tests that they are willing to bear the taunts of the incredulous."

FROM THE MISSION FIELD.

Boat Christened and Launched.—On Saturday, March 23rd, 1907, at the request of Brother William E. B. Marshall, Elders Ralph Harker and Albert B. Barton dedicated a motor boat for the use and pleasure of Brother Marshall, family and friends. The boat was named *Nephi*, after the Prophet Nephi. Brother Marshall and a party of Saints went for a row on the river Weir, which was enjoyed by all.

Social at Leeds.—The Saints of the Leeds branch held their annual social on Saturday, March 9th, 1907. It was also held in honor of Brother John H. Chapman and his wife, both of whom have been active workers in the Leeds branch, and who left on March 14th for Zion. The entertainment proved to be a marked success, and was thoroughly enjoyed by all present. Brother and Sister Chapman take with them the love and esteem of all the Saints and a host of friends.

President Penrose Addresses Meeting in Hyde.—On Sunday morning last President and Sister Penrose went to Manchester and paid a short visit to some of her relatives who reside there. President Beesley and a number of Elders and Saints of the Manchester con-

ference had arranged and advertised a meeting to be held at Hyde that evening. They were agreeably surprised when a congregation of fully two hundred and fifty people, over two hundred of whom were non-members of the Church, assembled to hear President Penrose, of the European mission, discourse on the Gospel of Christ. Under the inspiration of the Holy Spirit he delivered a most impressive discourse, which was listened to with marked attention by the entire assembly. He pointed out how men could obtain a knowledge of the truth—by the revelations of the Holy Ghost. Showed the superiority of knowledge to mere belief. Described the organization of the Church established by Christ and His Apostles, and told his hearers of the restoration of the true Church of Christ to the earth in these last days. At the close of the meeting many people expressed their delight with the things which they had heard, and exhibited a very friendly spirit.

Baptisms.—A baptism took place at the Corporation Baths, Edinburgh, March 25th, 1907, at 10:30 a.m. A small company assembled to witness the ceremony. After prayer was offered, dedicating the baths for the purpose, President David L. Murdoch addressed a few remarks to the candidates who had come forward to accept this ordinance of the Gospel. There were three baptized, Elder Wilford J. Burt officiating. The confirmations were attended to immediately thereafter. The converts expressed themselves as being very pleased, and felt to rejoice at the step taken. Other baptisms are expected there shortly.

On Sunday morning, March 17th, 1907, two members were added to the Church in South Shields. The baptismal service was performed in the Westgate Baths, Newcastle, Elder Richard West officiating.

On Sunday, March 17th, 1907, a baptismal service was held in the High Street Turkish Baths, Birmingham, when twenty-nine persons were baptized. Elders William A. Noble, William E. Corbridge and James Criddle officiated. The service was witnessed by a number of Saints and friends.

On Sunday morning, March 3rd, 1907, a number of Saints and friends assembled at the Westgate Road Baths, Newcastle, to witness the baptism of several converts to the Gospel. A short service was held, during which Elder E. S. Rich spoke on the necessity of baptism and exhorted the candidates to be faithful to the covenants they would enter into with the Lord that day. Nine persons were then baptized, the ordinance being performed by Elders Walter M. Jones and William Spackman. The new converts were taken to Jarrow and confirmed at the sacrament meeting in the afternoon.

Two Months Without Purse or Scrip.—A few days ago Elder J. Robert Price, of the Liverpool Office, received an interesting letter

from Elder Ben C. Rich, of the Norwich conference, from which we have been permitted to take the following extract: "I am a 'wandering Israelite' now, and 'any place I can hang my hat is home, sweet home, to me.' For nearly two months Elder Davis and I have been living with Saints and friends, and have had a glorious time. They have been only too pleased to take care of us, and complained because we did not stay longer with them. I have felt more joy in traveling this way than I can express. The Lord has blessed us abundantly. There have been several remarkable cases of healing under our administrations. It makes us feel good to see the Lord take cognizance of our acts in this way. We are at present traveling round the conference, visiting isolated Saints. Some of them have not seen an Elder for months, and we have received royal welcomes. We are traveling on bicycles, so as to use as little time as possible in getting from place to place. Our only complaint is that the water in the parts in which we are traveling is not as good as we could wish for. A short time ago we walked six miles into the country to preach the Gospel to a family who had invited us to come and see them. We had a fine time. They kept us over night, and were very kind to us. We feel that, with the assistance which we receive from the Lord, we are doing a good work."

MISSION.

If you are sighing for a lofty work,
  If great ambitions dominate your mind,
Just watch yourself and see you do not shirk
  The common, little ways of being kind.

If you are dreaming of a future goal,
  When, crowned with glory, men shall own your power,
Be careful that you let no struggling soul
  Go by unaided in the present hour.

If you are moved to pity for the earth,
  And long to aid it, do not look so high
You pass some poor, dumb creature faint with thirst,
  All life is equal in the Eternal eye.

If you would help to make the wrong things right,
  Begin at home; there lies a life-time's toil,
Weed your own garden fair for all men's sight
  Before you plan to till another's soil.

ELLA WHEELER WILCOX.

CONTENTS:

The Scientific Basis of Prayer ... 193
The Way to Live 198
Editorial:
Where the Zion of God Will Stand 200
Editorial Notes 202
Promptings of the Spirit 203
All Excellence is Perpetual 204
Relief Society Anniversary Meetings 205
Massachusett's Doctors and the Human Soul... 206
Notes From the Mission Field ... 206
Poetry: Mission 208

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